UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Editorial.

THE new exponent of radical religion of which we spoke a week or two ago, *The Reform Advocate*, edited by Dr. E. G. Hirsch, declares its mission to be "urging the things that unite and interest all Israel." Where differences of doctrine exist, the aim should be to obliterate them by uniting on known duties on which all can agree. The *Advocate* admitting the right of diversity of opinion, asserts its union with its opponents through the bond of love for Judaism.

WE are glad to give currency to so just and reasonable a sentiment as the following from one of our subscribers: "The highest compliment one can pay to the divine Reason is to be reasonable. To what account is all formal worship of God, if men do not reverence the truth enough to show it in their lives, and love it enough to find it. The way to worship God is to embody his attributes. The way to honor God is to become conscious of eternal principles. The Father is glorified in being known; in other words, the Unfolder is glorified by unfoldment."

"CAPITALISM and democracy can not live together," says Rev. William Barry in the March *Forum*. If he means that the undue accumulation of wealth through unjust and oppressive measures, which divide the world of trade and industry into separate and hostile classes, is contrary to the sentiment of brotherhood underlying a republican form of government, we heartily agree; but if he means that democracy is meant to insure perfect equality of material conditions and estates, measuring the results achieved by the most capable and industrious by those gained by the incapable and idle, then we enter as hearty a protest. True democracy means perfect equality so far as opportunity goes, but it can not obliterate nature's lines dividing the competent from the incompetent, the willing worker from the complaining and grudging one.

FOR the possible encouragement of some of our apologetic friends, who love us sincerely but do not always approve of us, who are in full sympathy with the general aim and purpose of our little sheet but deplore its continued attention to certain controversial matters, admit some very important facts in late Unitarian history, but wish we would not "talk about them so much," we quote the words of a non-Unitarian subscriber who writes to express his personal interest in the questions at issue and desire for further enlightenment, also his belief that "good will come from such controversies if waged in the right spirit." We try always to preserve the right spirit, and have reason to know that the articles which appear from time to time in our columns, grieving and displeasing some of our friends, are the source of needed instruction to others.

A WRITER in the secular press finds proof of the essentially rational and humane character of General Sherman's religious belief, which has been made the subject of so much discussion since his death, in words spoken by him in an address at Princeton College, in 1878, referring to the then lately deceased Prof. Joseph Henry, whom he praised as the type of a man that could always be held up to students for his industry, patient research and modest, scholarly demeanor. Speaking of the funeral exercises at Washington which he attended, he denied that science was antagonistic to religion, and added these words: "That religion which checks human knowledge, and by torturing the meaning of words, attempts to circumscribe it by artificial metes and bounds, is not divine, but is mere priestcraft. It is of the earth, earthly—a very tyrant—and emanates from the baser parts of human nature."

THE *Open Court* publishes an extract from a lecture by Prof. Max Müller on "Belief in God," in which he takes the position that the historical evidence in favor of the truth of God's existence is of more value than any other. The so-called proof of revelation is worth nothing, inasmuch as every religion claims its special revelation, and the authenticity of one is no better than that of any other. By historic evidence Prof. Müller means that general consensus of opinion, running through all ages of historic development, in favor of some intelligent cause lying back of the varied phenomena shown in history and human experience. "Our belief in God . . . has its deepest, its only living roots in that ancient, universal stratum of thought which postulated an agent in the sky, the sun, the fire, and the storm-wind," and history shows us, adds the writer, that "the one everlasting conviction on which the whole of natural religion has been built from the beginning of the world is true." The instinct of worship that lies at the bottom of the various forms of belief may not be proof of the reasonableness or validity of the form, but offers that universal and lasting evidence of some divine reality outside, inspiring it, which is well named the historic.

THE *Methodist Recorder*, speaking of the Wesleyan centenary, attributes the depth and extent of Wesley's influence to the fact that he made religion a matter of actual human experience, bringing it "close to the facts of spiritual life, divorcing it from formal worship. Under his teaching, religion became more real and practical. This "return of religion to the solid basis of experience" was, as is well pointed out, in the same line as the general thought tendencies of the present scientific age. Added to this was that emotional element capable of going to excess, but importing a fervor and sincerity to religious convictions that had before appeared as mere intellectual abstractions. Wesley was a true, apostolic soul, whose spirit is one the world can not safely part with.

PROFESSOR FELIX ADLER, of New York, lately delivered an address in Chicago on "The Limitations of Religious Radicalism." It gave evidence—as to the discriminating mind many former words by Prof. Adler have done—of the true religiousness of spirit and purpose that underlie the Ethical Culture movement. Prof. Adler praises radicalism for the service it has done in behalf of the spirit of toleration, and in promoting mental courage; but he speaks very frankly of the limitations of the radical spirit, when unchecked by true reverence and regard for truths already established. We would not, however, go so far as to say, with him, that "radicalism in religion is a bygone thing." The two methods of thought known as radicalism and conservatism will always be at work in the field of religious inquiry as in society at large, while the faults and excesses of either method, by itself, will become more and more apparent, and the tendency in thoughtful minds will be to seek a just equilibrium of faith and conviction that shall embody the best elements of the old and new. The mission of the radical spirit is by no means fulfilled in the destruction of certain religious dogmas, but will live as long as there is more truth to be discovered by the searching spirit of man.

A CONTRIBUTOR to *The Week*, Toronto, writing of Sir Monier Williams' work on Buddhism, evidently from the orthodox point of view, admits the many striking resemblances between the character and teachings of Buddha and Jesus, and that the evidence on which the history of the latter rests is in some respects no more trustworthy than the shadowy legends surrounding the former. With this external resemblance goes, however, "a striking divergence in intervals." The novel theory is advanced that Buddha was essentially an agnostic, because he was purely self-enlightened, which, in regard to questions of the existence of God and man's spiritual nature, is, we are told, not to be enlightened at all. The same writer pays a sincere tribute to science for its discovery of the principle of development, which he applies to the subject in hand, finding in the Nazarene, in contrast to Buddha, a "historical personage," the revealed lord of life, embodying somewhat the same ideas as his eastern precursor, but resting them on a larger basis of demonstrable fact. Christianity is the outcome, to a degree, of Buddhism, the latter being "the pedagogue leading . . . from the knowledge of man to the knowledge of the Perfect Man." The theory is not only ingenious but in several points wins our sympathy, being one more illustration of the progress the world is making towards a knowledge of the unification of all creeds, and the spirit of universal religion underlying the various forms of faith.

MODERN orthodoxy parts reluctantly with it its fundamental dogma of total depravity. It is hard for it to interpret men's faults as signs of a growing rather than a willfully wicked nature. A writer in one of our methodist exchanges speaks of man's willful disobedience to God as the cause of all unhappiness and suffering. "God and man must come together." The result would be hard to reach, we fear, were we to depend on any theological scheme of grace and repentance to accomplish it. We ourselves are glad to profess a faith which, enforced by science and the dictates of reason, teaches that God and man have never been separated, but have been living, loving co-workers to one end, from the first; which instructs us how to interpret all error and suffering in terms of human ignorance, rather than of intentional enmity against God. "Sin is a word that describes far more the *penalty* a man's nature imposes on him than its original impulse and motive; and the worst sinner, obeying the instincts of a misguided but redeemable nature, has his face turned more towards God than from Him, is but pursuing a mere circuitous path to the right goal.

Has the Women's Western Unitarian Conference Finished Its Work?

This is the question with which the women of the West interested in the Unitarian work are confronted. And next May there will be a deliberate attempt made in that body to commit suicide. Those who favor this fell and summary proceeding are divided into two very honorable but not consistent classes. One class is weary of the sex line and desires to merge the entire energies of the Western Unitarians who are willing to take the responsibility of the ethical basis of fellowship upon the activities of the parent body, the Western Conference. The other class, weary of geographical lines, desires to obliterate the "Western" out of woman's work and merge all the woman enthusiasm and energy there is in Unitarian America in the "National Alliance of Unitarian and other liberal Christian Women."

UNITY helped shape the W. W. U. C., and during its ten years or more of existence has been its ever willing fellow laborer and mouthpiece, and from the start to this time it has insisted upon the legitimacy and value of its work and the importance of its mission. That mission instead of being completed, we believe is still in its infancy.

We have no new elements to introduce into the problem. We have no desire to add heat to the debate. Still less have we a desire to obscure

thought in the interests of an assumed fellowship, won by a "mush of concession" or to blur the clearness of a principle by a hunger for wider companionship. But that UNITY's position may be understood we desire to reiterate our oft repeated position.

1. The causes which called the Woman's Western Conference into being ten years ago still exist. That a very few women have, during that time, acquired the power to take the platform and the pulpit and to take active part in the deliberations of mixed assemblies without consciousness of sex or other limitations, does not prove that there may not be hundreds and thousands of others who still are enslaved by Paul's injunction, that women should keep silent in the churches. It is still sadly true that even in the local administration of our Unitarian churches women are too much confined to the sewing and the serving work, too little identified with the thinking, paying and executive responsibilities. It is still true that women are proverbially the main-stay of conservatism in Christendom. The churches based on creeds which must not be looked into by the intellect find their support in a suggestive feminine majority which increases as the intellectual robustness and social independence decreases. The argument for the disbandment of the W. W. U. C. on the score of the "insignificance of its work" is but a part of that argument which to-day presses the Western Unitarian Conference with almost equal force, and which a step farther off would abolish the Unitarian movement entirely, and even throws doubt upon Protestantism as a whole and makes of Christianity an unsuccessful minority. Enough to say that the W. W. U. C. represents more money, more interest and better attendance to-day than did the W. U. C. fifteen years ago. Those who know most of the details of the work at headquarters are among those most ready to testify to its importance. And yet it is as true of an organization as it is of an individual that "not on the vulgar mass called *work* should sentence pass." And though all the money raising and letter writing could be transferred to the desks of the W. U. C., if there was a recognition of a solitary soul, the nursing of an ideal in any life, the holding out of a heart's signal to any lonely sister ignored or refused by any other organization; left undone would be the task of the W. W. U. C., and its place would be unfilled. The proposition to ask the Western Conference to do all that the W. W. U. C. does now, is always coupled with the assumption that the W. U. C. is to invent some new machinery, and to make some new place for these sisters. This would probably be but the beginning to create train machinery very like unto that which has been slowly evolving itself in the last ten years, without the accumulated experience and the small amount of acquired wisdom and momentum. Washington, the capital of our country, has scarcely ceased to resound with the echoes of a great Woman's Council which was significant in its promise of what women are learning to do. Prominently at the front of this council were the women Unitarian ministers. Are the women of the Unitarian churches in the west weary of this work before it is fairly begun? The true road to co-operation with the W. U. C. is to share its work, its home, its perplexities and its reproaches in the future as in the past. The moneyed interests of these sister organizations are so identical, that what helps one must help the other. They should be still more sympathetically related so that one hand should not know penury while there was a dime left in the other. Let the W. W. U. C. do as the W. U. C. has done—open their doors to workers of both sexes, as they have done to a certain extent.

2. As to those who would vacate the western field to the Alliance that is committed to a narrower basis, pledged to co-operate only with such missionary enterprises as are sanctioned by the national organizations, which have in all ways practically ignored the Western Conference! it is only to be said that this is an invitation analogous to that which asks the W. U. C. to abandon its missionary field to the A. U. A. on the ground that money, numbers, practical efficiency and national fellowship are on the side of such a step. We admit, for argument's sake, all these assertions, and still we trust there are some women, as well as some men, who believe that *fellowship* demands the staying out with the *few* rather than going in with the *many*. No matter what the very few representatives of western women may have voted at Philadelphia, certainly the *concession* for peace's sake does not argue *approval* or commit all western organizations for all time to the narrowed policy which they could not prevent. There is left for the believers in the undogmatic basis, the alternative of staying outside with their protest or of deliberately going inside with their discontent. The history of ecclesiasticism does not warrant the expectation that such influences on the inside can do much toward reconstructing ecclesiastical organizations.

3. All this anxiety to unify, and this concern about votes and majorities, shows how we are still under the tyranny of the old assumption that harmony goes only with conformity and uniformity, whereas the dawning truth is that *diversity* of methods and the inevitable *variety* of organizations secure the higher fellowship and the truer co-operation. Fortunately, the way is now open for our women to find a field of work and a sweep of fellowship suited to their several tastes and convictions. Let those who like the Alliance, and who are thrilled by its ideals, give their allegiance individually and collectively to that organization. The churches and the women who prefer to work in and with the W. U. C. only, will find a royal welcome and a God bless you. If there be a residuum of women who still crave the companionship of the untrammeled fellowship of the Women's Western Conference, who are anxious to keep the flag flying over one organization of women, where Jew, pagan and Christian alike, may strike hands in the interests of Freedom, Fellowship, and Character in Religion, to their hands should be intrusted the traditions, charter and inspirations of the W. W. U. C. It matters not how much in the minority these sisters may be or how few dollars they may raise, or how little work they may be able to do, we do not see what moral right a discontented majority could have to insist upon a surrender of these privileges on the part of those who still want to work that way. In this diversity of methods, the unity of the spirit will be reached. Let those who desire to withdraw from this compact of Western women be allowed to do so without reproach or protest, but let them not scuttle the ship they are about to abandon, while there are those left on board who believe it is seaworthy and are anxious to keep the colors flying and the helm set towards the star of its ideal. We commend to our readers the important and weighty considerations urged by the president of the Women's Conference in our last issue concerning these points, and would earnestly urge that the law of chemical affinity in spiritual matters be allowed to take its course. Why should one party try to coerce another when each party has a chance to work its own way and to pursue its own ideal? That is a stupid problem that can be settled by a "yes" or a "no" vote, and such questions as are here involved are never settled by a majority vote. Let the Women's Conference be given into the hands of its friends, if such are found who are willing to take it. If destiny has no work for it to do, let it die a *natural* death rather than suffer pious assassination at the hands of its own officers. Not in one, but in many ways should the women in America who believe in a progressive work, work out their difficult but inspiring problem.

The Unitarian women of the West are at last compelled to face a problem which they have hoped might be settled without facing, ever since the Cincinnati meeting. And this has brought devitalization into many parts of an organization which is still too vital to die easily. We believe that there are many women not only in the west, but in the east and in the south who, when the problem is clearly understood, will rush to the rescue and say, "The only religious organization on earth among women that keeps itself as open as truth, must not pass from the face of the earth until it has vindicated its right to be and demonstrated the potency of its position." Thus the poor halting "W. W. U. C." will become the joyous, conquering organization with its representative at headquarter home and in the field, which will carry cheer and organizing inspiration into the ranks of the believers in the liberal religion like unto that which Frances Willard has carried among the workers for temperance. Are there not three hundred women or more ready to give their dollar a year for the next five years to the support of such an organization among our UNITY readers who have thus far been torpid or indifferent? And are there not a hundred or more who with sums of from ten to one hundred dollars a year are ready, did they but see the situation, to take their places under this flag? Let such be heard from and then there will be no one, east or west, who will urge or desire the disbanding of the most prophetic of all the women's organizations so far conceived in America.

One Way to Do It.

Almost any minister probably could do it with any newspaper. In this case the paper was UNITY, and the place a parish where two years ago only six copies of UNITY were taken. A year ago the minister sent round a little printed circular beginning, "If you do not take any paper speaking for our liberal faith, and do not care to pay $3.00 for the best one, the *Christian Register*, I wish you might feel inclined to take UNITY for a year;" it went on describing the paper, and named a friend to whom the subscription dollars might be handed. That brought up the list to twenty-three. This winter Mr. Kerr, our publisher, issued coupon-subscription cards, by which any present subscriber, countersigning a card, can help a friend get UNITY for a *first* year at half-price, 50 cents instead of a dollar. Of course, such an offer helps the paper only where these half-rate subscribers become full-rate subscribers for the second year; the hope is that most of them will do so. The minister used his chance. Sending for a number of these coupon-cards a month ago, he sent them countersigned into his households,—each one convoyed by a personal note saying simply six words, "*This for use, only if desired.—Yours truly,*———." That has raised the UNITY list to fifty-three, with more to hear from.

It took a little while, the addressing of the notes, and the postage cost a little money. In return, some thirty more of his families (the parish is a rather isolated one) will have a weekly paper, keeping them in connection with other churches like their own, and will get each week a sermon, whether or not they miss the minister's,—as some of them do! And he hopes that of the thirty, twenty at the year's end will say, "Henceforth we are UNITY's friends and must stick to our paper." Almost any minister could probably do as much; is it not worth trying? W. C. G.

Men and Things.

WE learn from the *Methodist Recorder* that 5,431 missionaries are supported by the women's societies of the United States and Europe.

The Better Way says truly that "executions, whether by hanging, decapitation, garroting or shooting, can never prove a restraint on murder. They rather act as a 'suggestion' to the people to do likewise when an offense is committed against them. The State is a public hypnotizer in that respect."

REV. DR. PEABODY will be eighty years old on the 19th of March. We are told his birthday will be marked by the publication, by Houghton, Mifflin & Co., of what he regards as his final book, entitled "King's Chapel Sermons," comprising about thirty discourses, which he has given in his Boston church within the past few years.

MR. CHADWICK corrects a statement which appeared in a recent number of UNITY relative to the two hundred books reviewed by him annually, saying that one hundred and fifty is a nearer estimate. He tells us also that the book on "Master Spirits" will not be published this year, but that another of selected "Poems of Love and Home," compiled by Mrs. Chadwick and himself, "with much satisfaction," will soon be forthcoming.

ROBERT COLLYER related in the Memorial Discourse to his wife, lately delivered in this city, that when he received his call to Unity church he believed a mistake had been made in calling him to such a large parish, and he said so to her. "Why, I shall be preached out in a year." "No, you won't," she answered, "you will have more to say then than you have now. The gift of God within you is a spring; it is not a tank. What *you* have to do is to keep it clean and pure."

A NEW kind of high school has been established in Genoa, Italy, which is to be of strictly scientific character, having for its aim the education of travelers who wish to visit foreign countries. The subjects of instruction comprise topography, meteorology, geography (physical and political), ethnography and anthropology, palæontology, zoology, comparative anatomy, botany, medicine, and practical hygiene, geology and mineralogy, and finally the practical study of photography. The instruction is gratuitous, with the exception of a twenty-franc entrance fee.

AN interesting discovery is said to have been made on the Harnhalli gold mine in the Mysore. While sinking the main shaft the workmen broke into an old shaft, dug perhaps a thousand years or more ago. There were found mining implements of various kinds used by the ancient workers. It is supposed the workings were made by Chinese, of whose presence in Mysore there is unmistakable evidence. The tools found are said to be very like those used by the Chinese and unlike anything known to be used by the Hindus.

WILLIAM MORRIS, the poet, is about to enter upon a new literary experiment. He intends in future, it is said, to be his own printer, and at least one of his forthcoming volumes will be issued from the press which he has established in a cottage near his Hammersmith residence. The poet has long been preparing a new font of type, modeled upon that of an early Italian work which has caught his fancy. Mr. Morris, we are told, thinks he has nearly exhausted all he has to say on social topics, and will gradually give up the lecturing which has engaged so much of his attention the last few years.

IN the fall of 1889, the American Secular Union offered a premium of one thousand dollars for "the best essay, treatise, or manual, adapted to aid and assist teachers in our free public schools and in the Girard College for orphans, and other public and charitable institutions professing to be unsectarian, to thoroughly instruct children and youth in the purest principles of morality without inculcating religious doctrines." The committee chosen to examine the numerous manuscripts submitted in competition included Richard B. Westbrook, LL.D., President of the Secular Union, Felix Adler of New York, and Dr. D. G. Brinton of Philadelphia. On its recommendation, the prize has been equally divided between two manuscripts. The successful authors are Rev. N. P. Gilman, of West Newton, editor of the *Literary World*, and Mr. Edward P. Jackson, one of the masters of the Boston Latin School.

Contributed and Selected.

Deeds, Good and Bad.

Their mantles were white, and their banners were blue,
Their step was slow, but their step was true;
Each plume was of snow, of silver each shield,
While swift at their touch all evil must yield.
But their names, their names, are not hard to tell;
For they come from the land where all is well.

Their chargers were black and their helmets were red,
Silent, yet swift as the wind they had sped;
Their fingers were thin, but their grasp was strong,
And their eyes shone fierce as they swept along.
But their names, their names are not hard to tell;
The wild, wild troopers that ride from hell.

REBECCA GARNETT.

Hot Springs, Ark.

Phillips Brooks's Sermons.

A fifth series of Phillips Brooks's Sermons brings us the great preacher in the fullness of his poetic genius and his spiritual power. There is no abatement of his energy and no modification of his characteristic traits. Possibly there is less definite articulation here than in some of the former volumes; more of extempore writing, which is quite as possible as extempore speaking. Loosely constructed, the sermons nevertheless have an organic unity which is more satisfactory than any regular mechanical arrangement. Sometimes we have a feeling that the subject came before the text, and that some time is wasted in establishing a forced connection; but this I would not say with perfect confidence. Certainly, most of the sermons are text-sermons, pure and simple; but the texts are treated mystically; as symbols of ideas which they do not obviously contain. Herein the poet is declared. From two to three thousand years have passed since these old Bible words were written; yet in most of the sermons the meaning drawn out from the text is a meaning never drawn out before. Yet the meaning does not often seem to be ingeniously contrived; rather the outcome of a superior penetration; so that we wonder that we never thought of it that way before. The sermon which names the volume, "The Light of the World," is a capital example. It is not a celebration of the splendor of the Light, but of the wonder and the glory of the World: "The sun, as the world's sun, is nothing without the world on which it shines, and whose essential character and glory it displays." So Jesus, as the Light of the World, is nothing without the glorious human nature which his light reveals. The sermon is a sermon on the Dignity of Human Nature, than which Channing never wrote one more clear and forcible. Here are the very thoughts which Dr. Channing preached January 5, 1840, and which Dr. Gannett set down that night in his journal as of "doubtful utility:" "Even the character of Christ and the character of God Dr. Channing thought were excellent and glorious rather for what they had in common with other good beings than for any attribute which they alone possessed." Dr. Brooks says, "I will not be puzzled, but rejoice when I find in all the sacred books, in all deep, serious books of every sort, foregleams and adumbrations of the lights and shadows which lie distinct upon the Bible page. I will seek and find the assurance that my Bible is inspired of God, not in virtue of its distance from, but in virtue of its nearness to, the human experience and heart." And then he quotes Emerson's familiar lines:—

"Out of the heart of Nature rolled
The burdens of the Bible old."

The second sermon, "The New and Greater Miracle," is a mystical treatment of the raising of Lazarus. Its spiritual contents do not depend at all for their value on the truth of fact in the New Testament narration. The sermon is an argument for patience with the divine method, which is often to withhold what seems the easier blessing, to grant one more rich and full. The story of the raising of Lazarus would have served just as well as an illustration if questioned as a fact. But Dr. Brooks does not care to question it; and it is so with several other miracle stories, and in general with the traditional view of the Bible, the authorship and character of its various books. So far as there is any sign of it in these sermons, the vast result of modern criticism is as if it had never been. There is never so much as a passing word indicative of a knowledge of this criticism or of any interest in it. It can not be that Dr. Brooks has no acquaintance with it. It must be that he is wholly indifferent to it, or it has made upon him no impression.

Of critical radicalism he has not a bit. The contrast between his sermons and those of Mr. Heber Newton is remarkable in this respect. And in general there is in him much less of "the spirit that denies" than in Mr. Newton. There is very little opposing criticism of any of the traditional dogmas. He lets expressive silence muse their praise. He has good words for Luther and Calvin and the Puritans, words not in good Episcopalian form, but their doctrines of election and atonement and so on he passes by on the other side as if they were already dead, nor needed burial in our desiccating air. But his sermons are just as little an exposition of the pet doctrines of his own Church as an opposing criticism of Calvinism. Compare his volume with another of the same name, *Lux Mundi*. That is forever harping on the Incarnation. Here, if I remember rightly, there is nothing about it. He has none of the anxiety of the writers of *Lux Mundi* to save "the form of sound doctrine," from which all the substance has been done away. In this respect he is more simple, less obscurantive, than Heber Newton, who occasionally emits an inky cloud by which the outlines of his thought are much obscured. He is less ecclesiastical and ritualistic than our New York liberal. His sermon on the Christian Church, in this volume, leaves for a time the sphere of silence, and speaks out frank and bold. It is a sermon to make the average ecclesiastical Episcopalian livid with indignation. The Church is "too much a clergyman's church." The power and the responsibility reside in the people. "They have the real apostolical succession." But the argument is poetical and not historical. It is that the Church existed before the ministry; the ministry of Jesus being quite forgot. A few hard facts from such a book as Dr. Hatch's "Organization of Early Christian Churches: Bampton Lectures, 1880," would take nothing from the poetry and add much to the weight. Again, we note the absence of any critical faculty in the statement that the Lord's Supper was an institution which Jesus founded. He only asked his immediate disciples, as they came up yearly to the Paschal Feast, and ate its bread and drank its bitter wine, to have a thought of him.

But no silence or negation gives to this volume its real value and makes it one of the most inspiring and exalting volumes of sermons I have ever read. Dr. Brooks is not critical or theological; he is ethical and spiritual. The setting of his jewels may have some alloy of stuff that has been critically assayed and found to be of little worth, but the jewels—they are such as he has dug for in the mines of his own rich experience of spiritual things, has dived for in deep seas of spiritual intuition. They are very beautiful and they are very precious. They have a universal quality. Taking the sermons as a whole the consistent radical may miss something of critical discrimination; the ardent ritualist may miss something of insistence on the value of his darling forms of ritual observance; the orthodox theologian will certainly miss much of his gnostic speculation on the secret counsels of the Trinity and similar matters. But all of these will find a great deal that appeals to all alike, with grave, and sometimes startling force. The ritualist and theologian may, as they read, forget that their particular interpretations are dropped out by the widening of Dr. Brooks's thought, as they read the page that comforts them in sorrow or energizes their reluctant wills.

Those sermons in the book that are most purely ethical, "The Choice Young Man," "The Seriousness of Life," "How to Abound," "How to Suffer Need," and "The Beloved Physician," I have found the most impressive. "The Beloved Physician" teaches that the function of all true religion is the idealization of habitual tasks. Rich men were never preached to in a franker, manlier way than in the sermon, "How to Abound," and in the sermon, "How to be Abased," the poor in purse or gifts get equal truth. "The Choice Young Man" is a needlessly soft and weakening title to a sermon to young men, so strong, so fine, so nobly exigent, that the most of us should preach it on some pleasant Sunday morning, with distinct avowal of its source; though if we said nothing our congregations would detect a marvelous difference from the "dear, sacred dullness" of our average strain. But the most purely ethical of Dr. Brooks's sermons are religious even as the most religious, those dealing most distinctly with man's relations to God, are always ethical. The key-note of the first sermon—the Dignity of Human Nature—is the key-note of the whole book, which is a fresh occasion of gratitude to the great preacher who had already mightily endeared himself to an innumerable company of teachable and earnest folk.

JOHN W. CHADWICK.

NOR is that spirit [the skeptical] in itself irreligious. It often assumes forms that necessarily seem so to people who venerate old customs, and is too often accompanied with the rudeness that is common in the world. But true agnosticism is always modest and reverent, and filled with a sense of the Infinite Power that enfolds us in its beneficient might and mystery. The agnosticism of to-day is far more reverent than the skepticism of last century. Yet, even that was often quite as religious as the men who opposed it, and we may well close with the words from Voltaire's prayer in his treatise on Tolerance. Addressing the Supreme Being in whom he believed, he said: "May those who light candles at high noon to celebrate Thy worship, tolerate those who are content with the light of Thy sun! Let all remember that they are brothers! If the scourge of war is inevitable, let us not hate each other in time of peace! Let us employ the moment of our existence in blessing equally, in a thousand different languages, Thy bounty which has given it to us!"—*H. M. Simmons.*

THE preference of traditionalism, of outworn, lifeless finalities, to an ever-open spirit of inquiry is not a foundation of faith, but a form of unbelief.—*Samuel Johnson.*

"WE are at peace," said a countryman, "in our house, because we keep two bears,—*bear and forbear.*"

Correspondence.

EDITOR UNITY:—I have selected ten villages in central Iowa, with a total population of 30,000 and a total valuation of church property estimated at $383,000, with a cost of maintaining religious services amounting to $94,700 per year. This will show the village to which I intend calling attention is no exaggeration of the general average. It has a population of 3,000 with a valuation of church property amounting to $38,300, maintaining religious services at the yearly cost of $9,600. And yet, this is not a happy village. It is noisy with "revivals," and alive with "church beggars." One woman gave $12 to the church last year—earned it over the wash-tub. This will answer for scores of other cases—women whose children, for want of proper clothing, have never yet attended services. To them a "revival" is one of the greatest wonders of life. It is where one goes to "get" religion by exposure, and "shouting" is the safety-valve, "blowing off" to prevent a "blowing up." And after once being permeated with this hallelujah contagion, the subject is "sanctified"—or, in other words is ready to raise the latch of heaven's gate. And heaven is "somewhere," all finished and fenced in with a stone wall, and waiting. I have talked with a number who have attended the different churches here from childhood to middle age, having received no less than 1,300 Sunday-school lessons, and twice that number of sermons; yet, from these 4,000 lessons, this is all they have learned. Neither is this a moral town. Hungry-looking women are often "found guilty" by the "Rev. A." and "Sisters of-the-Whole-Alphabet." Young boys are caught robbing stores, and private houses are often entered and robbed at night. Poorly-clad and half-fed children, with ill-health and rude manners make up one-seventh of the population. Yet these 3,000 souls spend $9,600 a year to gratify emotion, to buy scriptural talk about "Heaven" and "Hell," to wall in the mind and fit it to a creed. Over $9,000 worth of "believe and be saved," but not one cent for "search and be satisfied." Does all this mean "saving souls," or does it really mean an expensive habit of *kindling feeling?* A process by which a *personality* they call "God" visits these 3,000 souls, at the tune of $9,600 a year. Not one new thought purchased—not one for mental liberty—not one "dare" in thought beyond "infallible Bible" and "come-to-Jesus" teachings. Could not these 3,000 souls purchase relief from the religious gout, and bring a braver intelligence, comfort, and $9,600 income to a beggared state of morality?

ORL HOWELL.

Stuart, Iowa, Feb. 16, '91.

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Church Door Pulpit.

Herbert Spencer's Idea.

LECTURE DELIVERED BEFORE THE ETHICAL ASSOCIATION OF BROOKLYN, DEC. 28, 1891.

It remained for Herbert Spencer, to apply evolution to mind and to show that Kant's "forms of thought," although *a priori* to the individual, are experiential to the race; in other words, were acquired in the evolutionary process. Spencer for the first time treated the subject psychogenetically, showed and that the constant experiences of the race become organized tendencies and that the accumulated results of experience are transmitted as a heritage. Thus the so called *a priori* forms of space, time and causality are connate, are *a priori* in the individual, the same as the special forms of the several organs are connate, yet have been acquired by the race. Long before Spencer, instincts were regarded as acquired mental habitudes that had become organically fixed. Conscious experience and its conscious memory were thus held to pass by means of organic fixation and subsequent transmission of the modified structure into organized experience and memory.

This conception forms the nucleus of Spencer's mental philosophy. Thus Herbert Spencer, our great philosopher, as Darwin called him in his "Principles of Psychology," published before Darwin's "Origin of Species" appeared, assuming the truth of organic evolution, endeavored to show how man's mental constitution was acquired. Recognizing the existence of the subjective forms with a grasp of thought and philosophic insight never surpassed, he shows that while in the individual they are *a priori*, in the race they are experiential, since they are constant, universal experiences, organized in the race as tendencies, and transmitted, like any of the physical organs; that thus such *a priori* forms as those of space, time, causality, etc., must have had their origin in experience. No physiologist can deem it improbable, as Dr. Carpenter says, that the intuitions which we recognize in our mental constitution have been acquired by a process of gradual development in the race corresponding to that which we trace by observation in the individual.

Spencer assumes with Kant the existence of a realm of outside existents that have power to affect our sensibility. But unlike Kant, who allows these affections to fall chaotically into empty space and time, and to receive all their significance solely from the combining, systematizing and apprehending power of the intellect, Spencer teaches that the order found obtaining among conscious states has been established by vital and organic adjustment to a corresponding order obtaining among the forces that constitute existence outside consciousness. Life, with all its mental as well as vital manifestations, consists with him in the adjustment of internal or subjective relations to external or objective relations. As regards the intimate nature of the ultimate reality of forces represented in consciousness, Spencer, like Kant, professes complete ignorance. He holds them to be wholly unknowable. Yet, unlike Kant, who derives his God from the existence of the moral law, he concludes, in accordance with the doctrine of the persistence of force, that the noumenal power behind phenomena is an all-efficient absolute, a first cause or supreme power from which all natural phenomena proceed, being manifestations of the same. Spencer maintains, with Kant substantially, that external things are known to us only as states of consciousness, alike in their so-called primary and secondary qualities. What things are in themselves can not be represented by feeling. Matter, space, motion, force, all our fundamental ideas are derived from generalizing and abstracting our experiences of resistance—the ultimate material of knowledge—the primordial, universal, ever present constituent of consciousness.

To us, matter is a congeries of qualities, and these are names of different ways in which our consciousness is affected. If we were destitute of sight, touch, smell, taste and hearing, these qualities would cease to exist, although the external reality which causes these groups of sensations would still exist. To beings organized differently from ourselves, so differently that their mode of being could not be conceived by us, the objective reality might give rise to states of which the word "matter" would convey no idea to our minds. Nevertheless, the fact that we have sensations that come and go independently of our volitions is evidence of something that determines them. The doctrine of the relativity of knowledge necessitates the postulation of an unknowable existence beyond consciousness. Inability to banish from the mind the idea of space illustrates Spencer's prime test of truth, viz., the inconceivability of the negation of a proposition. "If space can be a universal form of the non-ego, it must produce some corresponding universal form of the ego, a form which, as being the constant element of all impressions presented in experience, and therefore of all impressions represented in thought, is independent of every particular impression; and consequently remains when every particular impression is as far as possible banished." Space intuitions are "the fixed functions of fixed structures that have become moulded into correspondence with fixed outer relations," pre-established so far as the inherited organization is developed at the time it comes into activity. Thus the consciousness of space is reached through a process of evolution.

But does not the mind possess a synthetic power by which it can put together the materials furnished by the senses, and thus enable us to realize and understand the objective world as it actually exists? Is there not in the mind a faculty of "intellectual intuition," or a "perceptive understanding," by which we can discover relations as they are beyond consciousness? If we do not know the nature of noumenal existence, how can we know anything about its relations? Kant dwelt upon this subject for years, and, although he believed in an existence transcending sense and understanding, the conclusion of his years of laborious thought was that we can only put together the materials furnished by the senses, and that we can know nothing of the world as it exists, unmodified by and independently of consciousness. To the same conclusion, after years of profound thought, came Herbert Spencer. Mr. Spencer holds that things in themselves are not perceived, yet that they correspond with perceptions, and are known symbolically only; "that there exist beyond consciousness conditions of objective manifestation, which are symbolized by relations as we conceive them." The objective existence and conditions which remain as the final necessity of thought, are the correlative of our feelings and the relations between them. There is no valid reason for the belief that the objective existence is what it appears to be, nor for the belief that the connections among its modes are what they seem in consciousness.

Now, Mr. Spencer's conclusions from relativity are in order. He says: "If, after finding that the same tepid water may feel warm to one hand and cold to another, it is inferred that the warmth is relative to our nature and our own state, the inference is valid, only supposing the activity to which these different sensations are referred is an activity out of ourselves, which has not been modified by our own activities. When we are taught that a piece of matter, regarded by us as existing externally, can not be really known, but that we can know only certain impressions produced on us, we are yet by the relativity of our thought compelled to think of a positive cause. The notion of a real existence which generated these impressions becomes nascent. The momentum of thought inevitably carries us beyond conditioned existence to unconditioned existence; and this ever persists in us as the body of a thought to which we can give no shape. * * * At the same time that, by the laws of thought, we are rigorously prevented from forming a conception of absolute existence, we are, by the laws of thought, prevented from ridding ourselves of the consciousness of absolute existence." [First Principles, page 396.]

The absolute existence, then, can be known only as it is manifested in consciousness, only as it is colored and modified, so to speak, by the conditions of the organism. It can not be identified with what we call matter, for that we know only as a series of phenomenal manifestations, or, psychologically speaking, only as the co-existent states of consciousness, which we call resistance, extension, color, sound or odor. It can not be identified with mind, for that we know only as the series of our own states of consciousness. Says Spencer: "If I am asked to frame a notion of mind, divested of all those structural traits under which alone I am conscious of mind in myself, I can not do it. * * If, then, I have to conceive evolution as caused by an 'originating mind,' I must conceive this mind as having attributes akin to those of the only mind I know, and without which I can not conceive mind at all. * * * I can not think of a single series of states of unconsciousness as causing even the relatively small groups of action going on over the earth's surface. * * * How, then, is it possible for me to conceive an 'original mind,' which I must represent to myself as a single series of states of consciousness, working the infinitely multiplied sets of changes simultaneously going on in worlds too numerous to count, dispersed throughout a space that baffles imagination?"

According to Spencer, force, matter, space, time, motion, are but forms which the indeterminate substance assumes in consciousness. But matter and movement he reduces—as is sufficiently evident from the foregoing—to manifestations of force, and space and time are cohesions—one of co-existence, the other of succession—in the manifestations of force. Force, then, remains the primary datum, but that we know only as states of consciousness, in other words, as the changes in us produced by an absolute reality of which we know nothing except in its relation to us. Knowledge consists in the classification of experiences. We observe distinctions existing between phenomena, and group together those that are similar. Anything newly discovered is known only when it can be classed with some other thing; in other words, only when the impressions it produces can be recognized as belonging to an exquisite group of impressions. "Whence it is manifest that a thing is perfectly known when it is in all respects like certain things previously observed; that in proportion to the number of respects in which it is unlike them is the extent to which it is unknown; and that hence, when it has absolutely no attribute in common with anything else, it must be absolutely beyond the bounds of knowledge." Without distinction, which implies limitation, of course knowledge would be impossible. All that we can compare and classify are phenomena, between which are distinguishable various degrees of likeness and unlikeness. These phenomena are effects produced in us by that which is manifested objectively as matter and force, and subjectively as feeling and thought. That of which both are manifestations can not be known. "The antithesis of subject," says Spencer, "never to be transcended while consciousness lasts, renders impossible all knowledge of that ultimate reality in which subject and object are united." The conviction "that human intelligence is incapable of absolute knowledge," says Spencer, "is one that has been slowly gaining ground as civilization has advanced. * * * All possible conceptions have been, one by one, tried and found wanting; and so the entire field of speculation has been gradually exhausted without positive result, the only one arrived at being the negative one above stated, that the reality existing behind all appearances is, and must ever be unknown. To this conclusion almost every thinker of note has subscribed."

The religious sentiment, equally with the moral sense, has been evolved through psychical conditions represented by all the stages of life below man. The object of religious sentiment is the Unknowable. The essential truth of religion is involved in a recognition of an absolute upon which all phenomena depend, while its fundamental error begins with investing this reality with anthropomorphic qualities. All conceptions and systems, philosophical, ethical and religious, language, government, poetry, art, science, philosophy and industrial pursuits, all human activities, equally with animal and vegetable forms, plants, solar and stellar systems, have been evolved from a homogeneous, indefinite and incoherent condition to a heterogeneous, definite and coherent state. The doctrine of the Unknowable is unwelcome to theologians and those theologically inclined, because it is opposed to all systems and theories based upon the assumption of the knowledge of God, His nature, attributes, purpose, etc. It is opposed by others of anti-theological views, because they think, especially when they see Unknowable printed with the initial letter a capital, that it implies the existence of a God more or less like the theological conception which they have renounced. Both classes may, when they come to appreciate fully the reasoning by which the conclusion has been reached by men like Kant and Spencer, reconsider more carefully their objections and adopt the view in which they are united, all that is tenable in the affirmation of the theist with all that is warranted in the criticism of the atheist. Quite a common impression is that the doctrine that all knowledge is relative, that we can not know the absolute, carries with it the implication somehow that there is no possibility of any plane of intelligent existence except that known. There is nothing in the doctrine of the "Absolute" or the "Unknowable," as expounded either by Kant or Spencer, that is inconsistent with the continuance of life under other conditions than those of the present state of being. There is nothing in this doctrine which implies that there are no higher planes of existence than are known here. The philosophy of the Absolute or the Unknowable merely teaches that all knowledge is relative, that in perception there are two factors, the mind and the objective reality, and that instead of actually perceiving the objective reality as it absolutely is, the mind perceives a phenomenon, an appearance, a representation symbolical of and corre-

sponding with, but not a likeness of the objective thing. The synthetic philosophy is not, of course, to be regarded as a finality. While man continues to advance in knowledge, all systems, to be of current value, will have to be subjected to much revision and supplementation; but I am, I think, warranted in saying that the leading principles of the synthetic philosophy are likely to remain a solid and permanent contribution to scientific and philosophic thought. Herbert Spencer's discovery and elucidation of the experiential origin of intuition and his consequent reconciliation of the sensation philosophy and the intuitional school, together with his formulation and establishment of the principles of universal evolution, entitle him to rank among the most original thinkers of modern times. He will easily hold his place as the most profound and comprehensive philosophic mind of the nineteenth century.—*Brooklyn Eagle Report.*

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

Periodicals.

THE *North American Review* distinguishes itself beyond its usual standards even, with an essay by the renowned historian, W. E. H. Lecky, on "Why Home Rule is Undesirable," who points out the exaggerations connected with the discussion of Irish affairs, claiming that the present position of Irish tenants has been "scandalously misrepresented in America," that "no home-rule scheme such as Mr. Gladstone has devised, could possibly be a permanent settlement, and that it is difficult to exaggerate the evil which the agitation has already inflicted upon Ireland." Mrs. M. E. Sherwood writes a reply to Mrs. Kate Gannett Wells' article in the last number, entitling the rejoinder "Why Women Marry," and rejecting the familiar, rather stale arguments why women should seek to cultivate these social and domestic virtues for the perpetuation of which one sex is supposed to be solely responsible. "Further Recollections of Gettysburg" are supplied by Maj.-Generals Sickles, Gregg, Newton and Butterfield. Claus Spreckels writes on the "Future of the Sandwich Islands." The director of the mint calls attention to "The Menace of Silver Legislation." Dr. William A. Hammond writes entertainingly and instructively of "Self-Control in Curing Insanity"—self-control on the part of the patients. Lieut. J. Rose Troup of the Rear-Guard, contributes a word on that subject. Walt Whitman asks, "Have We a National Literature?" "The Struggle in Canada" is discussed by Erastus Wiman. Some Unpublished Letters of Gen. Sherman also appear. Other articles of interest complete the number.

"HARVARD COLLEGE DURING THE REBELLION" is the subject of the first article by Captain Nathan Appleton in the March number of the *New England Magazine*, illustrated with portraits of Lowell, Bartlett, Shaw, and others; and of many of the professors in the war time, with many Harvard views, including pictures of the Memorial Hall. An illustrated article by George H. Stockbridge on the "Early History of Electricity in America" deals with the work of Franklin, Henry, Morse, Vail, Page, and Farmer, and is the first of a series of illustrated articles on electricity to appear in this Magazine. Miss Sarah Freeman Clarke pleads for the "Indian Corn as our National Plant," urging its claims above those of the goldenrod and other candidates. Mrs. Henrietta L. T. Wolcott writes on "Window Gardening." Mr. William Henry Downes contributes an article on the "Photographic Illustration of Poetry," illustrated by six full-page reproductions of the photographs awarded first prizes by the American Photographers' Association, in the recent "Evangeline" and "Enoch Arden" competitions. The series of papers on Anti-Slavery subjects is continued by "Recollections of Slavery by a Former Slaveholder." William M. Salter writes on the "Problem of the Unemployed," commending General Booth's book on "Darkest England." Professor Jameson's "History of Historical Writing in America" is this month devoted to George Bancroft. "In an Old Attic," an article illustrated by many pictures of antique utensils, is one of these papers on old New England home matters which are a feature with this magazine.

THE March number of *Romance* contains twenty short stories, all of the character that the Story Club was organized to emphasize. The writers of the March number are Maurice Thompson, Rudyard Kipling, Guy de Maupassant, Richard York, M. Betham Edwards, Edith Sessions Tupper and others. The initial story in this number is by the California writer, Mr. W. C. Morrow. This number announces that there will appear in the magazine forthwith stories illustrating life in the Confederate States during the war, and that arrangements have been made for the publication of original stories of the sea, illustrating American endurance and courage, both in the navy and in our merchant marine, in old and recent times. The price of *Romance* is 25 cents a number, and a specimen number will be sent on application for 10 cents by the publisher. Address the New York Story Club, 30 E. 23d St., New York.

Reviews.

Integral Co-Operation at Work, No. 2. By Albert Kimsey Owen. New York: United States Book Company, Successor to John W. Lovell Company, 150 Worth street, Corner Mission Place. Paper, 25 cents.

There have been afloat during the last two or three years vague reports about a new experiment in some form of socialism on the Pacific coast of Mexico, in the state of Sinaloa. We have here a pamphlet issued in the interest of this movement, and in the line of making confusion worse confounded it is a pronounced success. A more unintelligible farrago never escaped from a printing office. Letters from various people both "open" and personal, newspaper clippings, sermon gleanings, quotations from Mallock, Hugo, Ruskin, *et id genus omne*, are jumbled together in the most exasperating chaos. The dates partake of the prevailing disorder but it appears that Mr. Owen has been for several years advocating under the name of "Integral Co-Operation" a scheme somewhat like the one described in Bellamy's "Looking Backward," that a company was organized to put it into practice and a colony of about 125 souls located near Topolobampo in 1886, that it has had various ups and downs, that in February of last year the embarrassments were serious and the experiment not running in accordance with the founder's ideas, that as late as last August the original plan "had neither been tested or marred," that the colonists were expecting considerable re-inforcements in November, and that a person can join by purchasing at least one ten dollar share of stock and signing an iron-clad pledge to live in accordance with "Our Principles" and such by-laws as may from time to time be made by the Directors of the Company, submitting peaceably to whatever fines or penalties may be imposed for the infraction of said rules. Doubtless this new form of despotism will be welcomed as something of a relief by people who have worn out the monotony of existing forms, and the experiment would be watched with interest by outsiders if it were only possible to find out what it really is.

The Industrial Revolution of the Eighteenth Century in England; Popular Addresses, Notes, and Other Fragments. By the late Arnold Toynbee, Tutor of Balliol College, Oxford, with Short Memoir by B. Jowett, Master of Balliol College, Oxford. New York: The Humboldt Publishing Co., 28 Lafayette Place. Parts I. and II. 30 cents each.

Both the mind and heart of Toynbee appear to great advantage in these miscellanies. The world lost much through his untimely death. In these days when almost all social reformers expect to regenerate society by means of some device imposed from without, it is refreshing to hear our author "assert religion and morality to the necessary conditions of attaining human welfare." In economics he had the penetration to see that there is no real opposition between the Deductive and Historical Methods. "The apparent opposition is due to a wrong use of deduction, and to a neglect on the part of those employing it to examine closely their assumptions and to bring their conclusions to the test of fact." It should be added that the advocates of the Historical school are also largely at fault in overlooking the fact that the so-called *a priori* principles of the "Orthodox" school are largely inductions from the experience of ages, ratified in some cases by consciousness, though not simply derived from it. They are mainly valid, as far as they go. The mistake of those who used them was in supposing that they were the only data to be taken into account in solving economic problems.

The chapter on "The Mercantile System and Adam Smith" suggests the desirableness of clearing up the meaning or rather the meanings of *laissez faire*. It is quite commonly taken to mean the policy of every man's acting in individual isolation and solely with reference to his own selfish interests. But it may mean the policy of non-interference on the part of the government with the freedom of the individual citizen beyond what is necessary to prevent his encroaching on the equal freedom of another; and there are individualists who, while advocating *laissez faire* in this sense, still think it desirable for men to co-operate and their duty to have a regard for one another's good as well as their own. Individualism does not necessarily mean either isolation or selfishness. It may mean simply that the government shall let the individual alone, to act selfishly or unselfishly, separately or in combination, as he may choose.

H. D. M.

PROF. J. F. GENUNG, of Amherst College, who published a little book on Tennyson's "In Memoriam" a few years since, has prepared a small volume in which he embodies the studies of years on the Book of Job the conclusions, or the point of view, of the book, being indicated by its title, "The Epic of the Inner Life." It will probably be published in March by Houghton, Mifflin & Company.

Theology By Starlight. Unity Mission, No. 39. By N. M. Mann. It contrasts the traditional Christian theology, founded on the geocentric theory of things with the new theology that dawns to match that vast universe which knowledge of the stars and starry space to-day reveals to man. "Better is it to have no theology than to have one that can not stand the starlight."

D. C. HEATH & Co., Boston, have just published a "Map of Palestine," prepared in outline especially for the use of Sunday School teachers and classes as an incentive to greater interest, a means of enlarging knowledge in that direction and as an aid to memory in connection with the International Sunday School Lessons.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book in print will be mailed on receipt of price, by the publishers of UNITY, CHARLES H. KERR & Co., 175 Dearborn St., Chicago.

The Chevalier of Pensieri-Vani. By Stanton Page Boston: J. G. Cupples Co. Paper, 16mo, pp. 168. Price, 50 cts. Cloth, $1.25.

The Soul of Man. By Dr. Paul Carus. Chicago: Open Court Publishing Co. Cloth, 12mo, pp. 458. Price $3.00.

Petrarch. By May Alden Ward. Boston: Roberts Brothers. Cloth, 12mo, pp. 285. Price, $1.25.

A Sappho of Green Springs and Other Stories. By Bret Harte. Boston: Houghton, Mifflin & Co. Cloth, 16mo, pp. 294. Price, $1.25.

Positive Religion. By Joseph Henry Allen. Boston: Roberts Brothers. Cloth, 16mo, pp. 259. Price $1.25.

Browning Guide-Book. By George Willis Cooke. Boston: Houghton, Mifflin & Co. Cloth, 12mo, pp. 450. Price $2.00.

Dreams. By Olive Schreiner. Chicago: Charles H. Sergel & Co. Paper, 12mo, pp. 171. Price, 25 cts.

Five-Minute Declamations. Second Part. Edited by Walter K. Fobes. Boston: Lee & Shepard. Cloth, 18mo, pp. 241. Price, 50 cts.

Geographical Readers. By Charles F. King. Boston: Lee and Shepard. Cloth, 12mo, pp. 315. Price, 83 cts.

In the Cheering-Up Business. By Mary C. Lee. Boston: Houghton, Mifflin & Co. Cloth, 12mo. Price, $1.25.

The Buckeye-Hawkeye School Master, Chicago. W. W. Knowles & Co. Paper, 12mo, pp. 176. Price 35 cents.

Valmond the Crank. The Forbidden Book. By "Nero." New York: Twentieth Century Pub. Co. Paper, 12mo, pp. 212. Price 35 cents.

Dramatic Sketches and Poems. By Louis J. Black, Philadelphia: J. R. Lippincott Co. Cloth, 16mo, pp. 220. Price $1.00.

The Death Penalty. By Andrew J. Palm, New York: G. P. Putnam's Sons. Cloth, 12mo, pp. 241. Price $1.25.

The Vickings in Western Christemdom. By C. F. Keary, M.A., F.S.A. New York: G. P. Putnam's Sons. Cloth, 12mo, pp. 571. Price $2.50.

Jesus brogt tilbage. By Joseph H. Crooker, Minneapolis. S. Rasmussens. Pamphlet.

AYER'S Sarsaparilla

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Notes from the Field.

TREASURER'S REPORT OF THE W. W. U. C.

From Dec. 5, 1890, to March 5, 1891.

RECEIPTS.

To cash Balance	$ 4.42
" Mrs. West, for Third Church, Chicago	20.00
" Industrial Society, Unity Church, Hinsdale	10.00
" All Souls Church, Chicago	20.00
" For postage, Cincinnati Alliance	5.00
" Ladies' Society, Unity Church, Cleveland	25.00
" Mrs. A. O. Butler, Oak Park	5.00
" Mrs. Martha Clark, St. Paul	5.00
" Mrs. J. R. Roche, Chicago	5.00
" Mrs. E. W. Dupee "	5.00
" Mrs. J. E. Hilton "	5.00
" Mr. A. C. Badger "	5.00
" Mrs. N. Kennedy, Louisville, Miss.	2.00
" Mrs. Ida Temple, Hinsdale	1.00
" Mrs. M. T. L. Gannett, Rochester	10.00
" Mrs. Mary Wallace, Omaha	15.00
" A friend	1.00
" Other contributions	1.97
" Memberships	27.75
" Tracts	11.96
	$185.10

PAYMENTS.

By cash, Rent	$ 70.00
" Secretary	41.00
" Postage	10.50
" Incidentals	2.68
" Tracts	3.13
" Balance	57.79
	$185.10

FLORENCE HILTON, *Treasurer.*

Boston.—Rev. E. Hale will read a paper written by Rev. E. E. Hale, on "Early Schisms of Congregational Churches," at Channing Hall next Saturday afternoon.

—The Boston evangelical papers complain that the native orthodox churches in Japan are given to overmuch independent thinking.

—The *Traveler*, a daily newspaper, publishes an article by Rev. Chas. G. Ames, on Mr. Savage's "Catechism."

—Plans are already starting with the view of making the May anniversary meetings greatly interesting.

—Gen. Booth's new plan of reform will be discussed at the Monday Club.

—Rev. M. J. Savage will preach the next Union Lenten sermon.

—Rev. Chas. G. Ames will speak of the "Miracles of the First Three Gospels" in his next Friday evening lecture.

—The Arlington Street Church, Rev. Brooke Herford, made, Feb. 22, a collection of $6,200 for the A. U. A.

—It is proposed by the society of the historic Park Street church to raise the entire building six feet and fit up the ground floor for stores which will yield an annual rent of $15,000.

—A. U. A. Building, Room No. 11, is headquarters of the Unity Clubs, Guilds and Temperance Societies. A supply of reports and other literature will be kept there.

Seattle, Wash.—Seattle papers report the first meeting and social of the Parish Union of the Unitarian church. The meeting was held in the church parlors and was well attended. The Vice-President, Joseph Shippen, presided and made an address setting forth the character and objects of the organization. "This Parish Union," said he, "has been formed for the development of a broad and comprehensive, moral, intellectual and social life in this parish with objects stated to be 'to organize and give direction to the literary, social and charitable work of the church and to encourage the study of ethical and religious subjects.'"

Letters were read by the Secretary, Mrs. Helen Devoe, from Rev. Horatio Stebbins of San Francisco, Rev. T. L. Eliot of Portland, Rev. Charles W. Wendte, of Oakland, and Walter J. Thompson and Samuel C. Collyer, of Tacoma, returning thanks for their election to honorary membership at the preceding meeting, and expressing kindly interest in the organization. Addresses were afterwards made by Rev. Eliza T. Wilkes of Sioux Falls, S. D., and Rev. Mrs. M. C. Aitken, of Whatcom. The names of new members were received and the meeting closed with refreshments and a social season much enjoyed by all present.

Lincoln, Neb.—The Unitarians of Lincoln, Neb., have recently rallied, and there is every prospect of a permanent organization. Mr. Mann, of Omaha, preached to them the first of February, and since then services have been held every Sunday. Topeka and Kansas City have given up their ministers, each for a day, and Rev. Enoch Powell, who has done much to start this movement, preached the first Sunday in March. Mr. Mann went out again the following Sunday evening, arriving a few minutes before 9 o'clock, and found the congregation patiently waiting. The previous hour had been utilized in adopting a form of organization. The Society has secured the pleasant church-like hall of the Conservatory of Music for its meetings.

Germantown, Philadelphia.—The Germantown *Weekly Independent* of Feb. 27, reports an able and interesting address Feb. 22, on the occasion of a National Service on the lives of Three Great Americans, Washington, Lincoln and Cooper. He called them "three February men—three men born in the month of February, each a great gift to this land, each a great benefactor to this people and to the human race." The address concluded in these words: "We have, then, with these three men, three great emphases of the moral sentiment as awakened by them in their fellowmen. For Washington, above all, *Reverence.* For Lincoln, above all, *Love.* For Cooper, above all, *Gratitude.* Yet these three belong together. Could there be named a fairer or more blessed trinity of human regard, or of feelings befitting the character of true and gentle men and women, noble citizens of the best country, worthy followers of the highest religion? If not, then what better lessons in life, citizenship, faith, could there be than these men teach: or what days should be more fit for the uses of Holy Time than the anniversaries of their birth?"

W. U. C.—The Directors' meeting took place at Headquarters March 10, James Van Inwagen in the chair. The minutes of the previous meeting were read and approved. The Executive Committee of the Board reported that a letter had been sent to the contributors to the Permanent Endowment Fund of the Conference informing them that $25,000 had now been subscribed, and asking for payments according to conditions of subscription, and that prompt and considerate responses were coming in from the friends of the Conference. In cash and in interest-bearing notes—one friend had already paid a year's interest in advance—something like ten thousand dollars was informally reported as in the hands of the special committee in charge of this fund. The treasurer of the Conference was directed to call in the guarantee fund for year ending May 1, 1891, and to explain to guarantors the reasons for so doing. Some time was spent in consideration of the programme of the approaching Western anniversaries to meet in the Third Church Chicago, May 12-14, after which the meeting adjourned.

Chattanooga, Tenn.—We take the following from a Chattanooga paper of March 10. "The second annual meeting of the First Unitarian church was held last night. Preceding the business meeting a supper was served by the Woman's Alliance of the congregation at 7 o'clock, and was a most creditable social feature, highly appreciated by about seventy people who surrounded the heavily laden tables. At the business meeting which followed, W. H. Russell was re-elected president, and C. H. Coolidge secretary and treasurer of the church for the ensuing year. The treasurer reported that $9,200 has been paid on permanent buildings of the society. It was a report extremely complimentary to the growing society. Addresses were made by W. C. McDonald, Rev. E. D. Towle and others and as a grand finale to the evening exercises thirty new members were received into the society."

Washington, D. C.—Dr. Thomas H. Sherwood of Washington City writes under date of March 10: "During the past Sunday we had your senior editor with us at All Souls Church. I am only voicing the general satisfaction in saying that his visit to us was one of great pleasure as well as profit. A revelation of western aggressiveness is badly needed in our conservative churches of the east. We hope to add Mr. Jones to our list of annual exchanges."

Olympia, Wash.—Rev. W. E. Copeland lectured recently in the New Theater at Olympia on "The Debt of Americans to Thomas Paine." An Olympia paper, speaking in commendatory terms of the lecture, says, "Probably the largest audience ever assembled at a church service greeted Rev. Mr. Copeland, the Unitarian minister, in the Olympia theater on Sunday evening. Nearly 700 persons attended the service."

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A CUP OF COLD WATER.
WRESTLING AND BLESSING.

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TENDERNESS.
THE SEAMLESS ROBE.
THE DIVINE BENEDICTION.

Frances E. Willard says of it:—"The Faith that Makes Faithful is purely Unitarian. But it says in style as classic as was ever penned, and with an imagery the most unique and chaste, what Sam Jones says in the dialect of his section, 'Quit your meanness.' The book was such a help to me in my endeavor to quit my own, that I wrote a little notice of it in some paper, and a young Methodist minister seeing what I said, sent for the book, then sent me a reproving line because, he said, I had misled him; he did not wish to read the writings of a Unitarian, and wondered that a Methodist, like myself, would speak of them with praise. Whereupon I wrote back to him mildly inquiring if he had never received benefit from the sayings of Socrates, Marcus Aurelius, Epictetus,—if he had not, in his classic course at college, spent considerable time over the writings of Unitarians who lived in Greece and Rome, and if a man who wrote so reverently of God, and so helpfully of our duties to our fellow men with whom we live, was to be cast out of the synagogue because he lived in the nineteenth century, rather than in the last before Christ or the first after him. At this, the young man had the grace to write again, telling me that he looked upon himself as impertinent, and though I had thought so when the first note came, I was well assured that he was not, when I had read the second."

Boston Commonwealth:—Will bring comfort to the hearts of many weary and discouraged pilgrims through this vale of tears.

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Christian Union:—Thoughtful and interesting. . . . Good and wholesome.

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The Arena:—Written by a broad-minded liberal thinker, who, though profoundly religious (in the true acceptance of the word) is not blind to the facts which recent research and scientific discoveries have disclosed. Part of the scenes are laid in Rome, although the opening and closing chapters are in Palestine. The book as a story is very interesting and will be read with delight by thousands.

Pittsburg Times:—A companion piece for Wallace's "Ben Hur" is Hancock's "Genius of Galilee." In these two books are set forth the two points of view from which the forces of opposing thought are approaching Christianity—the one accepting the letter of Scripture, the other reducing the whole story to a basis of pure naturalism, around which during the first century and a half of our era there gathered a mass of legend and Alexandrian speculation. Between the points of view there is no place for any harmonizing process such as that which Dr. Briggs has set up, according to which the Scripture is divine, but only in its concepts. Newman said there was no medium between Atheism and Catholicism: so these writers teach that there is no medium between perfect inspiration and pure naturalism.

Rochester Union and Advertiser:—In the epilogue of the book are traces of skeptical, or at least, decidedly monotheistic and anti-trinitarian views. Such conclusions will antagonize one class of readers and please others. Of the story and description, however, it may be said that is simple, graceful and attractive.

San Francisco Morning Call:—This is the time that religious novels are on the increase, and there is no telling how far the taste for this class of literature may be carried. In this work, however, the author, who has shown himself a close student of the Bible, has presented a story that is profoundly interesting, and will be read by many who have a desire for a more complete one than can be obtained by the average reader from the verses in the holy book. The author has divided his novel into six books. In one he traces the career of Jesus of Nazareth, in another he treats of Cæsar and Rome, in another he presents the habits of the Galilean world and the ancient history of the Jews. In the others he tells the story of Sarah, of Lydia, of Egmond and other characters, historical and otherwise. The book does not appear to have been written in the interest of any sect, but on the contrary, seems to be the work of one who is entirely free from bias. It is a book that cannot fail to have a good influence.

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Wed.—Keep the divinity within us superior to pain or pleasure.

Thurs.—To the body belong sensations, to the soul appetites, to the intelligence principles.

Fri.—Reverence the faculty which produces opinion.

Sat.—Neither wilt thou do anything well which pertains to man without at the same time having a reference to things divine; nor the contrary.
—*Marcus Aurelius.*

"THE simplest deed may tell the truly brave,
The smallest skill may serve a life to save,
The smallest drop the thirsty may relieve,
The slightest look may make a heart to grieve.
Naught is so small but that it may contain
The rose of pleasure or the thorn of pain."

An Experiment.

Bayard Taylor tells a story which shows the tenacity of memory which even the least intelligent animals may possess.

During his visits to the Zoological Gardens in London he noticed a large hippopotamus which lay in its tank apparently oblivious of its surroundings. Entering into conversation with the keeper one morning, he was told that the creature refused to eat and was gradually starving itself to death. "I fancy it's homesick," added the keeper. "He's a fine specimen, and it seems a pity we should lose him, but he's moped ever since the keeper who had charge of him on board the steamer left. He pays no attention to anything I say."

Learning that the creature came from a part of Africa he had once visited, Mr. Taylor, on an impulse, leaned forward and addressed it in the dialect used by the hunters and keepers of that region. The animal lifted its head and the small eyes opened. Mr. Taylor repeated his remark, when, what does Mr. Hippo do but paddle slowly over to where he stood. Crossing to the other side of the tank, the experiment was repeated with the same result, the poor thing showing unmistakable signs of joy, even consenting to receive food from the hand of his new friend.

Mr. Taylor paid several visits to the gardens, being always noticed by his African friend; finally, before leaving the city, he taught the keeper the few sentences he had been in the habit of addressing to the hippopotamus, and went his way.

Two years later he was in London, and, curious to know the result, again paid his respects to his amphibious friend. To his surprise the creature recognized his voice at once, and expressed his joy by paddling from side to side of his tank after his visitor.

Bayard Taylor says it convinced him that even a hippopotamus may have affections and tenacious ones at that.—*Observer.*

One Woman in England.

Some years ago, in a foreign city, horses were continually slipping on the smooth and icy pavement of a steep hill, up which loaded wagons and carts were constantly moving. Yet no one seemed to think of any better remedy than to beat and curse the animals who tugged and pulled and slipped on the hard stones.

No one thought of a better way, except a poor old woman, who lived at the foot of the hill. It hurt her so to see the poor horses slip and fall on the slippery pavement, that every morning, old and feeble as she was, with trembling steps, she climbed the hill and emptied her ash-pan, and such ashes as she could collect from her neighbors, on the smoothest spots.

At first the teamsters paid her very little attention, but after a little they began to look for her, to appreciate her kindness, to be ashamed of their own cruelty, and to listen to her requests that they would be more gentle with their beasts.

The town officials heard of the old lady's work, and they were ashamed, too, and set to work leveling the hill and re-opening the pavement. Prominent men came to know what the old woman had done, and it suggested to them an organization for doing such work as the old lady had inaugurated. All this made the teamsters so grateful, that they went among their employers and others with a subscription paper, and raised a fund which bought the old lady a comfortable annuity for life. So one poor old woman and her ash-pan not only kept the poor overloaded horses from falling, and stopped the blows and curses of their drivers, but made every animal in the city more comfortable, improved and beautified the city itself, and excited an epoch of good feeling and kindness the end of which no one can tell.—*Rev. F. M. Todd, in Our Dumb Animals.*

Duty Before Pleasure.

Massachusetts woman — I suppose the women generally vote as their husbands do?

Wyoming woman — Oh, no; at least I don't. He is a democrat and I am a republican.

Massachusetts woman — And — and you don't quarrel?

Wyoming woman— No, indeed. It prevents quarrels, in fact. Whenever he starts in to grumbling about the biscuits I get him started on the tariff and he forgets the bread entirely.'—*Indianapolis Journal.*

Teacher.—Johnnie, what is a conversation between two persons? *Johnnie*—A dialogue. *Teacher*—And between more than two persons? *Johnnie*—A pollywog.—*Munsey's Weekly.*

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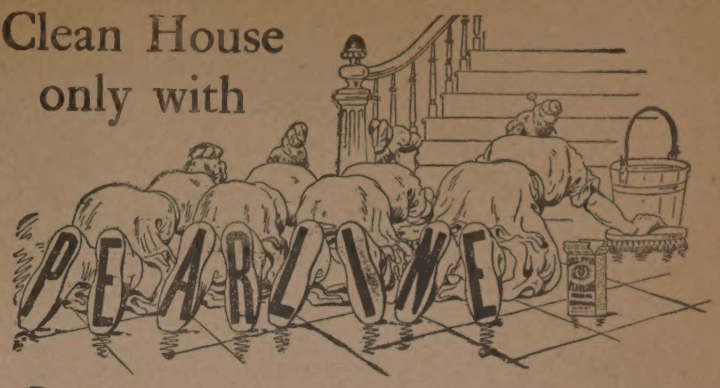

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The treasurer reports the following receipts.

ON CURRENT EXPENSES.

Previously acknowledged	$653.45
Unitarian Society, Geneva, Ill	10.00
Unity Church, Decorah, Iowa	10.00
Church of the Unity, St. Louis, Mo.	150.00
	$823.45

ON ENDOWMENT FUND.

Previously acknowledged	$3,304.50
Mrs. O. E. Weston, All Souls Ch. Chicago	25.00
Mrs. Florence G. Buckstaff, Oshkosh, Wis.	5.00
Rev. Elinor Gordon, Sioux City, Iowa	30.00
Mrs. Martha C. Clark, St. Paul, Minn	50.00
The last to apply on $1,000 guarantee of W. C. Gannett.	
	$3,414.50

ON PARKER MEMORIAL FUND.

Previously acknowledged	$2,591.45
E. A. West, Chicago, Ill.	200.00
Mrs. E. A. West, Chicago, Ill.	50.00
	$2,841.45

ON EMERSON FUND.

Rev. G. W. Buckley, Leicester, Mass	$5.00

Unity Library.

Charles H. Kerr & Co., the publishers of UNITY, will begin next month the publication of a quarterly series of American copyright novels under the name of *Unity Library*. The initial number will be THE AURORAPHONE, by Cyrus Cole, to be followed at regular intervals by others of equal value and interest.

The subscription price will be two dollars per year, and the price of single numbers fifty cents. As a special inducement to readers of UNITY to become regular subscribers of *Unity Library*, we will receive cash subscriptions for the year at half price up to the first of April. To take advantage of this offer, send your address with one dollar before the end of March, and we will send you a paper copy of "The Auroraphone" at once on publication, and subsequent numbers of *Unity Library* at intervals of three months until the full four numbers have been sent.

Readers of UNITY are already somewhat familiar with "The Auroraphone" from the various notices that have appeared in these columns. We subjoin another from a recent number of the Topeka *Republican*.

Here is a new book, a new thing under the sun. It is original. It is a new combination of old material. As Emerson defines originality, we repeat, this book is original. It is fresh and piquant. The author knows how to tell a tale. We never lose interest in the story; we are hurried on to the end without skipping and without thinking of the end. It is therefore what Dr. Johnson called a good book. Our author tells the tale of himself as one of the "busted boomers" of Western Kansas, of a "medicine man" and of several theological students; of their going into the Colorado mountains "*per* prairie schooner;" and of their finding a great French scientist in a remote fastness of the mountains. The Frenchman had invented the auroraphone, through which communication was first established between the planets Saturn and Earth in the presence of our *voyageurs*. The inhabitants of the ringed world are vastly in advance of the people here. With them the purification of politics is *not* an iridescent dream. The memories of their senators who ages ago had *acted* upon that idea (but had never spoken it; shame prevented them from *that*) had become a putrescent reminiscence. War had ceased between men; scientific automatons had been invented to do the fighting and to destroy enough property to satisfy the most combative. "The Labor Problem" had been solved upon the theory everywhere received that physical work is a necessity not only to physical well being, but to mental and moral vigor and clearness. Many and great are the truths and wonders of Saturn, all centering at last in the central truth of the universe, that the Golden Rule is of universal and never-ending application. We must refer the reader to the book itself, where all these specialized truths and wonders are shown.

But while the Saturnine philosophers are kindly leading our adventurers to the light, Cupid is busy on earth. A fair Colorado maiden, whose father has just in the nick of time discovered a silver mine, has found that she loves our modest author, whose bashfulness is superlative, and she "knows enough to know" how, with all maidenly modesty, to vanquish that bashfulness and turn it into praise of her goodness. She causes the book to end with a chapter entitled, "Happily Ever After," with all that that implies. The author is or was a Kansas man—at least Kansas man enough to ride "a boom" awhile on the topmost wave at Garden City; and nothing is funnier than his determination to convince the sweet daughter of the Colorado silver mine that she ought not to set her youthful affections upon him, by recounting to her his folly in investing in western Kansas "futures."

SPECIAL NOTICE TO NEWSPAPERS.

We have an inch electrotyped advertisement of UNITY which we should like to place in every local paper that will give us the space in return for a copy of UNITY one year. We do not ask the editor to send us his paper regularly, we simply ask him to give his word that he will insert the advertisement at least twenty times during the year, in good position, in whatever issues he can best spare the space.

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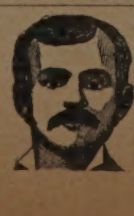
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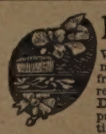
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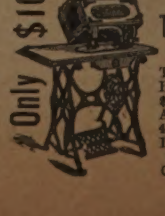

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